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indemnify themselves for this exclusion from the Throne, have seized on the most despotic power, and rule over their subjects with absolute sway.

A pretty woman in France is a sovereign prince who knows neither resistance nor controul. She is an ambitious potentate, that makes conquests and cedes them, and will exchange a subject as a province. In the midst of her circle she is a law-giver, and her decrees, like the proclamations of King Henry the Eighth, have the full force of acts of parliament. At her toilet she holds her levee—in her *boudoir* she gives private audience, and in her bed she receives her ministers. She has favourites and officers of state, and confirms her honours with a kiss of her hand. Her train is filled with rival courtiers and zealous expectants, whom she keeps in peace and civility by her sovereign authority. Her forces, like her ways and means, are inexhaustible. She pays her servants with a smile, and subdues her enemies with a frown. She makes war with the artillery of her eyes, and peace she seals with the impression of her lips. Rebels and malecontents she punishes with exile or death as the case may be. She protects learning, science and the arts. Authors submit their works to her, and artists implore her patronage. She receives the homage of the gay, of the grave, of the old, and of the young. The sage, the hero, the wit and the philosopher, all range themselves under her banners and obey her laws. As to her capacities, she is but an elegant little variety of man. Her titles are undisputed. Ask whose house that is—it belongs to *Madame une telle*. Has she a husband? I can't say: I never saw any.

Will you have a more familiar instance? I was sitting at the fire side with my wife—a tradesman brought in a pair of boots—I asked if they were my boots. I do not know, sir,

I believe they are for the husband of Madame. Inquire who is that cavalier. He is of the society of Madame—She is the sun of a sphere, and all her planets and satellites waltze round her—and her voice is the music of the sphere. Taught from her infancy to please, and conscious of her power by its effects, she wears the air of acknowledged superiority and receives man's submission as her due. Yet ever zealous to extend her empire, ever active in maintaining it, she neglects no art, no charm, no seduction. When she moves, it is all grace—when she sings, it is all sentiment—when she looks, it is all expression—when she languishes, it is all softness—when she frolics, it is all riot—when she sighs, it is all tenderness—when she smiles it is all happiness—and when she laughs it is all mirth: She is good-humoured from philosophy, and kind from calculation. Her beauty is her treasure, and she knows that all ill humours impair it, she therefore shuns strong emotions, and becomes upon principle dispassionate and cold, for her ambition is to be adored and not to love—Hold, hold! I hear you exclaim—then she is a coquette! Alack-a-day, my friend, and it is even so.

But let justice ever guide my pen. However coquettish these fascinating beings may be; however generally they may be charged with gallantry, and I am no knight-errant, nor bound to prove the contrary; yet I believe many there are who speak of them unfairly and “fancy raptures that they never knew.” And I think I can assure you that there are in France as affectionate and faithful wives, as tender and attentive mothers, as in any other country of the earth. Such, however are not naturally the first to present themselves to the acquaintance of the stranger or the traveller.

H. W.

#### BIOGRAPHICAL SKETCHES OF DISTINGUISHED PERSONS.

AN ACCOUNT OF WILLIAM RATHBONE, OF LIVERPOOL; TAKEN FROM THE ATHENÆUM FOR LAST MONTH.

THE commemoration of departed worth is a debt due no less to the living than to the dead, and it would

be unjust to the present age to suffer the virtues and talents of one of its brightest ornaments, recently withdrawn from it, to pass away without particular notice.

William Rathbone, who died on the

11th day of February, 1809, at his house at Greenbank, near Liverpool, was the son of William Rathbone, a respectable merchant of Liverpool, and one of the religious society of Quakers, from whom he inherited that uprightness of heart and benevolence of character, by which he was himself so eminently distinguished. Although engaged at an early period in active business, which he pursued with strict regularity, and for many years of his life with unremitting industry, he yet found leisure for the cultivation of his mind, in many of the most important branches of human knowledge. Endowed by nature with kind dispositions and an excellent understanding, his great view throughout life was to promote, as far as his situation would permit, the true honour, interests, and happiness of his fellow-creatures; an object which he endeavoured to accomplish, not merely by unceasing works of charity and benevolence, within the sphere of his personal influence, but by a steady, uniform, and unshaken attention to all those great principles of right and justice upon which are founded the security, respectability, and prosperity of the human race.

Throughout the political, moral, and religious storms and commotions which have now for so long a period agitated the civilized world, he was a rock that felt no change. Whenever the rights and welfare of others were in question, whenever oppression was to be withstood, or intolerance opposed, it was unnecessary to ask for his assistance, or to inquire what was his opinion. His hand and his heart, every faculty of his body, and every energy of his mind were ready in the cause. In the year 1792, when the fate of Europe depended upon the turn of the balance; when a wise, temperate and enlightened decision might have preserved the world from unspeakable calamities, and given to this nation the honour of having patronized the cause of rational freedom and of limited monarchy, he was among the first who in his native town of Liverpool endeavoured to impress upon the public mind the expediency of avoiding a war with France. At a general meeting of the inhabitants, called by the

mayor in the month of December in that year, his exertions, with those of other friends of liberty and peace, induced the meeting to vote an address to his Majesty, expressive of their gratitude to him for having so long preserved to them the blessings of public tranquillity, and their earnest hope that no circumstances would induce him to implicate his people in affairs foreign to their interests, and fatal to their repose. The question was three times put, and as often carried in favour of the address. The populous town of Manchester followed; a similar address was there proposed and carried, and the example thus begun might have extended still further; but although such was the sense of the majority, yet the same circumstance which has occurred in other places of a riot in favour of the existing administration, took place on this occasion in Liverpool, and the address, although voted by the meeting, and left for the signature of the inhabitants at the town hall, was torn in pieces by a lawless mob, and scattered through the streets. How fully the apprehensions which were then expressed of the consequences that must ensue from involving the country in a war have since been realized, the present situation of the manufacturing and commercial part of this country, and the thousands of industrious labourers who are thus deprived of the means of subsistence for themselves and families, but too fatally show. Another meeting of the inhabitants was sometime afterwards called by the Mayor, in one of the squares of the town, in order to consider on the propriety of addressing his Majesty to dismiss Mr. Pitt and his colleagues from his confidence and councils; when upon a motion made to that effect by a very respectable and independent individual, Mr. Rathbone endeavoured to address the meeting in its support; but such was the dread which the partizans of administration entertained of his talents and his eloquence, that they employed a great number of persons to prevent, by noise and clamour, his being heard. After repeated attempts he was obliged to desist, and the Mayor declared that he could not determine whether the motion was carried or not, and dis-

missed the meeting without a decision.

The monopoly granted to the East India Company, and the exclusion of British subjects from a lucrative trade, to which even foreign nations were admitted, were subjects which had long engaged his particular attention. In the year 1792 he had taken an active part at a meeting of the inhabitants of Liverpool, when certain resolutions were entered into, expressive of their sense of the injuries which the country suffered by such monopoly. These resolutions drawn up by one of his intimate friends, who is now no more, but whose character is well known to the public, by his literary and scientific acquirements, are deserving of notice for their assertion of general principles; and the enlightened maxims of commercial policy which they inculcate. The inefficacy of this effort did not prevent Mr. Rathbone from making another attempt to call the public attention to this momentous subject. In the course of the year 1807 a meeting of the inhabitants of Liverpool was held in the town-hall, at which he presided, when he laid before them a full exposition of the affairs of the East India Company, and proposed that addresses against the new loans required by them, should be presented to both Houses of Parliament, which were accordingly carried at a most numerous meeting; one person only holding up his hand against it, a circumstance which drew upon him the notice and disapprobation of the assembly; but which Mr. Rathbone no sooner perceived than with that kindness and promptitude which were habitual to him, he exclaimed, "You are right, Sir, in thus avowing your opinion; minorities are often virtuous."

One of the latest efforts of this champion of peace and good-will on earth, was to remove the obstacles which have unfortunately prevented the usual intercourse between this country and America, a subject in which, from the nature of his commercial concerns, as being extensively engaged in that trade, he was most peculiarly interested; but which he considered in a public view, as it regarded the happiness of two countries formed to be of the

greatest service to each other in their commercial relations; no man living being more free than he was from the narrow views of selfish advantage and private interest. In a declining state of health he offered himself to an examination on this subject, and accordingly delivered his evidence at the bar of both Houses of Parliament; but although the information there given by himself and others, proved to the satisfaction of all impartial persons, the inefficacy of the measures adopted by the Orders in Council, either to counteract the effects of the embargo, or to promote the interests of this country; and although the facts there proved were enforced by the eloquence of many members of the greatest respectability and talents, yet no beneficial effects whatever were produced, and the Orders in Council yet remain, to second the views of our enemies, and to starve our own country-men.

To such a mind as that of Mr. Rathbone it was impossible that the great question of the Slave-trade, which so long agitated the kingdom, could be a subject of indifference. On this question his excellent father had taken an active part, as may be seen by Mr. Clarkson's History of the Abolition; but the efforts of the late Mr. Rathbone were not less decisive or less effectual, and it is to be attributed in no small degree to his bold and persevering opposition to it, and to the strong and impressive manner in which his opinions were avowed, that even in the town of Liverpool, the very place which was the centre of that trade, a powerful body was raised against it, and the proper sentiments of natural right and justice instilled into the public mind. That he lived to see, independently of the immediate benefits to which it gave rise, it afforded him reason to hope that there was in this country a fund of integrity, humanity, and good sense, which under all emergencies would be found adequate to its preservation.

Nor did he view with indifference the municipal concerns of the town in which he resided. For a long series of years a select body of the corporators have taken the administration of the affairs of the town into their own hands, excluding therefrom the bur-

gesses at large, and under the name of a common council have elected their own members, and claimed the right of making bye-laws for the government of the town. These pretensions were opposed as inconsistent with the existing charters, by a great number of the freemen, and even by some respectable members of the select body, and Mr. Rathbone took a conspicuous part in the assertion of the rights of his fellow burgesses. A voluntary subscription was entered into; the questions were put into a course of judicial proceeding, and that respecting the right of making bye-laws was tried at Lancaster, and a verdict given in favour of the burgesses at large. On a motion in the Court of King's Bench a new trial was directed, and the cause went again before a jury, who returned a similar verdict to their predecessors.

The Court of King's Bench was again moved, and a third trial was ordered, but the strong indications thus given that the claims of the burgesses would not ultimately prevail, induced them to relinquish the contest, and the select body still continues to exercise the complete direction of the concerns and finances of the town. These local contests occurred at a period when Mr. Rathbone was in the full vigour of his powers. At the numerous assemblies held on these occasions, he frequently addressed the freemen of the town, and the torrent of his eloquence was irresistible. The force of his arguments, the clearness of his demonstration, and the urbanity of his manner overpowered all resistance, and enthralled all hearts; and the applauses he received whenever he spoke were as involuntary as they were sincere.

Mr. Rathbone had been strictly educated in the religious profession of which his parents were members, to which he had himself invariably adhered, notwithstanding an extensive and intimate intercourse of friendship with many persons of different religious persuasions, and had evinced himself an active and useful member of their society; but of late years, some transactions took place in their proceedings in Ireland, which he conceived to be inconsistent with

that degree of religious toleration, and that right of private judgment in religious matters, on which alone any dissent from pre-existing establishments can be rationally defended. In the course of these proceedings it appeared that some difference of opinion had arisen amongst the members of the society, as well on points of doctrine as of principle; in consequence of which a considerable number of them had been excluded. Under these circumstances, which tended not only to diminish the numbers of the society, but to bring it into disrepute, especially as those separating from it were persons of respectable character and religious dispositions, Mr. Rathbone thought that by a clear statement of the transactions which had taken place, and a calm, temperate, and impartial comment upon them, it might be possible to heal the breach. But in taking upon himself this task, he had yet higher views, and whilst he endeavoured to show forth, by argument and authority, the *real value of ceremonial forms and observances*, he determined to assert to the utmost of his power the *sacred* right of every individual to judge for himself in religious matters, and the *important duty* of exercising this right without fear of temporal consequences. His strong judgment and enlightened mind had indeed convinced him of the great and most important truth, that until there be a perfect and acknowledged freedom of opinion on religious subjects, till every one can allow his neighbour to judge and to act in his spiritual concerns by the dictates of his own understanding, without any diminution of kindness and good will towards him on account of his dissent, the causes of alienation and enmity can never be removed, nor the principles of Christianity ever be established. Under these impressions, he published in the year 1804, *A Narration of Events that have lately taken place in Ireland among the Society called Quakers*. In the compilation of this work he paid the most scrupulous attention to the authenticity of the facts which he recorded; accompanying them with observations which sufficiently display the liberality of his sentiments and

the benevolence of his heart. To revive this subject is as foreign to the purpose of the author of these remarks, as it would be unsuitable to that of the present publication; but it would be unjust to the character of Mr. Rathbone to pass it over, without presenting to the reader, in his own words, his general view of the nature of true religious *unity*, which may be sufficiently collected from the following passage in that work:

"Instances of cordial and long cemented friendship, between liberal and virtuous minds, who neither hold *similar opinions*, nor practise *similar forms* in matters of religion, are sufficiently frequent to show, that *unity* in forms and opinions, is by no means essential to that bond of union. The nature of *wisdom and folly, truth and falsehood, virtue and vice*, are indeed irreconcilably opposed to each other; and the necessary result is, that among their respective votaries, whether of the *same* or of *different* societies, *unity* must be unknown. But among those, who are happily habituated to regard the *GLORY* of *GOD*, and the *GOOD* of *MANKIND*, as the predominant objects of their pursuit, is it not obvious that there can be no differences about forms and opinions, respecting which they are likely to feel, or *would be justified in feeling* great anxiety, on behalf of each other? There is indeed *one point*, beyond all others pre-eminent in importance, concerning which their labours and their prayers for each other, can never be unnecessary or unseasonable; and this is *unity* in that sentiment which represents the *favour of our merciful Creator*, and an *increasing participation of his divine nature, through all the successive periods of eternal existence, by means of a progressive improvement in intellect and virtue*, as objects infinitely more momentous than any which this world can present."

This publication was not however attended with the beneficial consequences which its benevolent author wished. Instead of adopting the ideas which he had endeavoured to inculcate, the Society considered the work as derogatory to the character and injurious to the interests of their body, and proceedings were had upon it,

which terminated in his disunion from them as a religious community. These proceedings were afterwards published by Mr. Rathbone, under the title of "*A Memoir of the Proceedings of the Society called Quakers, &c.*" In this work is contained his defence, as transmitted to the society prior to his expulsion, in which he has ably vindicated his own opinions and conduct; but rather with a view to justify himself in the judgment of the candid and impartial of all sects, than with that of averting the disunion with which he was threatened. In fact the separation was become as necessary to him, as to the society; and as he could not prevail upon its members to approve of his sentiments and adopt his recommendations, he felt no regret, except what arose from his unalterable regard and friendship for the individuals of that body, at being deprived of all further connection with them.

It will perhaps be supposed that in times like the present, the political discussion in which Mr. Rathbone had been engaged, would excite no small share of resentment in those whose opinions and conduct he opposed. But whatever might be the animosity thus produced in the minds of others, it is certain that they occasioned no feelings of personal hostility and resentment in his own. On the contrary, the philanthropy of his character induced him to feel a general affection for all mankind, and the generosity of his disposition led him to compensate those with whom he differed in opinion, for the opposition shown to them by an additional share of kindness and respect. In asserting his own sentiments he always did justice to the motives of those from whom he differed, and, as he was not conscious of, so he never expressed those angry feelings, and that vindictive spirit which characterize the contests of the present day, whether literary, political, or religious. The same indulgence and toleration which were habitual to him, he wished also to see displayed in the conduct of his friends; and an ungenerous remark or an illiberal censure, even on an avowed adversary, never passed without his animadversions and reproof. He well

knew that virtue and benevolence are not confined to one class of political opinions, or to the precincts of any one religious sect; and when the indications of these appeared, he was ever eager to do them justice. That this temper and conduct smothered many of the asperities to which the inflexible assertion of his own principles gave rise, cannot be doubted; and he will long continue to be held in affectionate remembrance by many, who, whilst they differed with him on essential points of belief and conduct, yet loved and venerated the man. If amongst those harsher spirits, who, convinced of their own infallibility, can make no allowance for the dissent of others, there were some who considered his principles with abhorrence, and his talents with dread, their violence or injustice produced upon his calm and dignified mind no re-action of a similar nature; insomuch that few persons have so uniformly practised throughout life that great Christian maxim, which if adhered to by others in an equal degree, would lay the basis of human happiness, "*To love your enemies; to bless those that curse you; and to pray for those who despitefully use you, and persecute you.*"

The character and conduct of this distinguished friend of liberty, and humanity, and peace, and the direction which he gave to his talents, were such as to have left, on his own account, no cause of regret amongst his surviving friends. His mission is performed, and from a life of care and anxiety, attended with no common snare of suffering from bodily indisposition, he is gone to receive the reward of his labours. But those to whom he was more intimately known will find it difficult to suppress a sentiment of sorrow and disappointment, that the great endowments of his mind, and the benevolent dictates of his heart, had not an opportunity of exerting themselves on a still wider scale. Had he, whilst in the vigour of his powers, been called to take an active part in the general and national concerns, it is impossible to say what might not have been effected by his fervid eloquence, his undaunted firmness, and his earnest desire to promote the general happiness. But these regrets are vain and fruitless. A cold, narrow,

and a short-sighted policy has infused itself throughout the country. A spirit of hatred, of retaliation, and of revenge, has superceded the common feelings of humanity, and too often broken down the boundaries of right and justice; and the effects of these, under the wise constitution of the moral world, have already been severely visited upon ourselves. These evils were beyond his power to remedy, and an apprehension of that decline of public virtue, and that progress of corruption which must finally end in disgrace and ruin, occasioned him many moments of solicitude and regret.

True excellence is always the more highly esteemed as it is the more nearly approached, and the more intimately known; and notwithstanding the respect paid to his acknowledged merits in public life, it was in the social circle, and in the society of his family and friends, that his character appeared in its most favourable aspect. On these occasions it was impossible not to be struck with that soul of benevolence which disclosed itself in every word and look, and with that simplicity of manner, which indicated that he had not a thought to conceal. As his views were extensive, and his experience considerable, so the tenor of his conversation was always instructive, and it may most truly be said of him, that a word scarcely ever escaped his lips that was not directed to some benevolent purpose, to impart pleasure, to communicate knowledge, or to do good. His person and appearance were strikingly impressive, and conciliated attachment, whilst they inspired respect. His manner was peculiarly natural and engaging, and throughout his discourse, the aptitude of his illustrations and the playfulness of his fancy, always confined within the strictest bounds of propriety and decorum, never failed to delight his hearers.

For a long time the declining state of Mr. Rathbone's health had caused the most serious apprehensions to his friends; but a few months since, his complaints assumed a more alarming form, and he had to struggle with sufferings beyond what generally fall to the lot of humanity. If there be a spectacle on earth more peculiarly deserving of admiration than any other,

it is the contemplation of a firm and a virtuous mind, rising superior to corporeal sufferings, and shining forth in all its lustre amidst the ruins of its earthly frame. In the last period of the life of Mr. Rathbone, this spectacle was most eminently displayed. The moments that could be spared from actual suffering, were assiduously devoted to the consolation of his affectionate family, and the society of his friends, with whom he conversed on his approaching death, not only with fortitude, but with cheerfulness. The faculties of his mind were unimpaired to the last moment, when without a struggle he resigned his spirit into the hands of his Creator.

“Thrice happy! who the blameless road  
 along,  
 Of honest praise, hath reach’d the vale  
 of death!  
 Around him, like ministrant cherubs  
 throng,  
 His better actions; to the parting  
 breath,

Singing their blessed requiems; he the  
 white,  
 Gently, reposing on some friendly  
 breast,  
 Breathes out his benisons; then with a  
 smile  
 Of soft complacence lays him down to  
 rest,  
 Calm as the slumbering infant.”

His remains were attended to the grave in the burial ground of the Quaker's Society, in Liverpool, by a very large concourse of his friends of all ranks, and of various religious denominations, who voluntarily assembled to pay the last tribute to his virtues, and by whom he will long be held in affectionate remembrance.

Mr. Rathbone married in the year 1786, the only daughter of Mr. Richard Reynolds, late of Colebrook Dale, but now of Bristol, who has survived him, and by whom he has left four sons and a daughter to profit by his example, and to revere his memory.

## USEFUL INVENTIONS.

*Account of a Patent granted to Zachariah Barratt (Croydon) for a Machine for washing Linen, &c. to which may be attached a contrivance for pressing the water from them, instead of wringing them.*

THE machine consists of a wooden trough, of a convenient size for one person to stand at, with an inclined bottom, the inside surface is made uneven, by grooves, or projections, about an inch asunder. The ribs of the grooves are hollowed, so as to give them a wavy appearance, and into the hollows may be introduced small pieces of buff or other elastic substance which in the operation of washing are supposed to act in a similar manner to the human fingers. A hole is made in the bottom of the trough to let off the suds when done with. On the inside of the trough, and parallel with its ends, a roller is fixed on centres, covered with cork, leather or other soft substance, to prevent noise in the op-

BELFAST MAG. NO. VIII.

eration of washing, which operation is performed by a person pressing the clothes in the trough, with a loose board, called an agitator, the under side of which is supported by, and moves on the roller above-mentioned. This agitator is constructed of one or more pieces of boards, two feet six inches long, framed together so as to form a flat surface, nearly of the width of the interior, having two holes or spaces cut out in the upper end, for the operator's hands. The lower end, about an inch high is covered with leather, cork or other fit elastic soft material with one or two pieces projecting at the bottom, similar to those in the hollow parts of the grooves, in the inside of the trough. Across the top of the trough is a strong bat or shelf of wood, on which may be placed an apparatus of any proper construction for pressing out the water, to be used as a substitute for wringing: this apparatus is a box, or tube, into which the wet things may be put,  
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